



# Articles

WHEREVPON IT  
 was agreed by the Archbishops &  
 Byshops of both prouinces and the  
 whole Cleargie, in the Conuoca-  
 tion holdé at London in the yeare  
 of our Lord GOD 1562. accord-  
 dyng to the computation of the  
 Church of England, for the a-  
 uoyding of the diuersities of opi-  
 nions, and for the stablishing  
 of consent touchyng  
 true Religion.

Put foorth by the Queenes  
 authoritie.



Ent. Apr. 10 1935

Articles A

71

Printed by the Quæres  
at the



# Articles

## Of faith in the holy Trinitie.



There is but one living and true God, everlasting, without bodie, partes, or passions, of infinite power, wisdom, and goodnesse, the maker and preserver of all thynges both visible and invisible. And in unitie of this Godhead there bee three persons, of one substance, power, and eternitie, the Father, the Sonne, and the holy Ghost.

Of the word or Sonne of God which was made very man.

The Sonne, whiche is the worde of the Father, begotten from everlasting of the Father, the verie and eternall God, of one substance with the Father, tooke mans nature in the wombe of the blessed Virgine, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person, neuer to bee deuided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to vs, and to be a sacrifice, not onely for originall gilt, but also for all actuall sinnes of men.

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3 Of the going downe of Christ  
into hell.

**A**S Christ died for vs, and was buried: so also is  
it to be beleueed that he went downe into hell.

4 Of the Resurrection of Christ.

**C**hrist did truly rise agayne from death, and  
tooke agayne his body, with flesh, bones, and all  
thinges appertaining to the perfection of mans  
nature, wherewith hee ascended into heauen, and  
there sitteth, vntill hee returne to iudge all men at the  
last day.

5 Of the holy Ghost.

**T**he holy ghost, proceeding from the father and the  
sonne, is of one substance, maiestie and glory, with  
the father and the sonne, very and eternall God.

6 Of the sufficiencie of the holy Scrip-  
tures for saluation.

**H**oly Scripture conteyneth all thynges necessa-  
rie to saluation: so that whatsoeuer is not read  
therein, nor may bee proued thereby, is not to  
bee required of any man, that it should be beleueed as  
an Article of the fayth, or be thought requisite or neces-  
sarie to saluation. In the name of the holy Scripture,  
we doe vnderstand those Canonickall bookes of the old  
and new Testament, of whose authoritie was neuer  
any doubt in the Church.

Of



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Of the names and number of the  
Canonicall Bookes.

Genesis.	The 1. booke of Chroni.
Exodus.	The 2. booke of Chroni.
Leuiticus.	The 1. booke of Esdras.
Numeri.	The 2. booke of Esdras.
Deuteronomium.	The booke of Hester.
Iosue.	The booke of Iob.
Iudges.	The Psalmes.
Ruth.	The Prouerbes.
The 1. booke of Samuel.	Ecclesiast. or preacher.
The 2. booke of Samuel.	Cantica, or songs of Sa.
The 1. booke of Kings.	4. Prophets the greater.
The 2. booke of Kings.	12. Prophets the lesse.

And the other bookes (as Hierome saith) the Church  
doth read for example of life and instruction of maners:  
but yet doth it not apply them to establish any doctrine.  
Such are these following.

The third booke of Esdras.	Baruch the Prophet.
The fourth booke of Esdras.	Song of the three children.
The booke of Tobias.	The storie of Susanna.
The booke of Iudith.	Of Bel and the Dragon.
The rest of the booke of Hester.	The prayer of Manasses.
The booke of Wisedome.	The 1. booke of Machab.
Iesus the sonne of Sirach.	The 2. booke of Machab.

All the bookes of the new Testament, as they are com-  
monly receiued, we doe receiue and accompt them for  
Canonicall.

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## 7 Of the old Testament.

**T**he old Testament is not contrarie to the new, for both in the old and new Testament everlasting life is offered to mankynde by Christ, who is the onely mediatour betweene God and man, being both God and man. Wherefore they are not to be heard whiche sayne that the old fathers did looke onely for transitorie promises. Although the law given from God by Moses, as touching ceremonies and rites, doe not bind Christian men, nor the Ciuill preceptes thereof ought of necessitie, to be receiued in any common wealth: yet notwithstanding, no Christian man whatsoeuer, is free from the obedience of the commandementes, which are called morall.

## 8 Of the three Creedes.

**T**he three Creedes, Nice Creede, Athanasius Creede, and that which is commonly called the Apostles Creede, ought thoroughly to be receiued and beleued: for they may be proued by most certaine warrantes of holy Scripture.

## 9 Of originall byrth or sinne.

**O** Riginall sinne standeth not in the following of Adam (as the Pelagians doe vayneely talke) but it is the fault and corruption of the nature of euery man, that naturally is engendred of the offspring of Adam, whereby man is very farre gone from originall righteousnesse, and is of his owne nature



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ture enclined to euill, so that the fleshe lusteth al-  
wayes contrary to the spirite, and therefore in euery  
person borne into this worlde, it deserueth Gods  
wrath and damnation. And this infection of nature  
doeth remayne, yea in them that are regenerated,  
whereby the lust of the fleshe, called in Greeke  
*σπιρμα σαρκος*, whiche some doe expounde the wisdom, some  
sensualitie, some the affection, some the desire  
of the fleshe, is not subiect to the law of GOD. And  
although there is no condemnation for them that be-  
leeue and are Baptized: yet the Apostle doeth con-  
fesse that concupiscence and lust hath of it selfe the na-  
ture of sinne.

10

Of free will.

**T**he condition of man after the fall of Adam is  
such, that he cannot turne and prepare him selfe  
by his owne naturall strength and good workes  
to fayth and calling vpon God: wherefore we haue no  
power to doe good workes pleasaunt and acceptable to  
God, without the grace of God by Christ preuenting  
vs, that we may haue a good will, and working with  
vs, when we haue that good will.

11

Of the iustification of man.

**W**e are accounted righteous before GOD,  
onely for the merite of our Lord and Saviour  
Jesus Christ, by fayth, and not for our owne  
workes.

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workes or deseruings. wherefore, that we are iustified by faith onely, is a most wholesome doctrine, and very full of comfort, as more largely is expessed in the homelie of iustification.

## 12 Of good workes.

**A**lbeit that good workes, whiche are the fruites of faith, and follow after iustification, can not put away our sinnes, and endure the seueritie of Gods iudgement, yet are they pleasing and acceptable to God in Christ, and doe spring out necessarily of a true and liuely faith, in so much that by them a liuely faith may be as evidently knownen as a tree discerned by the fruite.

## 13 Of workes before iustification.

**W**orkes done before the grace of Christ, and the inspiration of his spirite, are not pleasant to God for as much as they spring not of faith in Iesu Christ, neither doe they make men meete to receaue grace, or (as the schoole authours say) deserue grace of congruities: yea rather for that they are not done as God hath willed and commaunded them to be done, we doubt not but they haue the nature of sinne.

## 14 Of the workes of supererogation.

**V**oluntarie workes besides, ouer & aboue Gods commaundementes, which they call workes of supererogation can not bee taught without arrogancie



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cogancie and impietie. For by them men doe declare that they doe not onely render vnto God as much as they are bound to doe, but that they doe more for his sake then of boundē duety is required: whereas Christ saith plainly, when ye haue done all that are commaunded to you, say, we be vnprofitable seruants.

15 Of Christ alone without sinne.

**C**hrist in the trueth of our nature, was made like vnto vs in all things (sinne onely except) from which he was clearely voyde, both in his fleshe and in his spirite. He came to be a lambe without spotte, who by sacrifice of him selfe once made, should take away the sinnes of the worlde: and sinne (as S. John saith) was not in him. But all we the rest, (although baptized, and borne againe in Christ) yet offend in many thinges, and if wee say wee haue no sinne, we deceiue our selues, and the trueth is not in vs.

16

Of sinne after Baptisme.

**N**ot euery deadly sinne willingly committed after Baptisme, is sinne agaynst the holy Ghost, and unpardonable. wherefore, the graunt of repentance is not to be denyed to such as fall into sinne after Baptisme. After we haue receiued the holy Ghost, we may depart from grace giuen, and fall into sinne, and by the grace of God (we may) arise agayne, and amende our liues. And there

mt: 12-31<sup>2</sup>

B.i.

fore,

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fore, they are to be condemned, which say they can no more sinne as long as they live here, or denie the place of forgiveness to such as truly repent.

## 17 Of Predestination and Election.

**P**redestination to life, is the everlasting purpose of **G O D**, whereby (before the foundations of the world were layd) hee hath constantly decreed by his counsell secret to vs, to deliuer from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be indued with so excellent a benefite of God, be called according to Gods purpose by his spirite working in due season: they through grace obey his calling: they be iustificied freely: they be made sonnes of God by adoption: they bee made like the Image of his onely begotten sonne Iesus Christ: they walke religiously in good workes, and at length by Gods mercy, they attaine to everlasting felicitie.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasaunt, and unspeakable comfort to godly persons, and such as feelee in them selues the working of the spirite of Christ, mortifying the workes of the fleshe, and their earthly members, and drawing up their mynde to high and heavenly thinges, aswell because it doth greatly establish and confirme their faith of eternall salvation to bee enioyed through Christ, as because it doth frequently

probatio ap<sup>d</sup> Augustinu<sup>m</sup>  
of c. 18.

29-vlt.



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uently kindle their loue towarde God : So, for curious and carnall persons, lacking the spirite of Christ, to haue continually before their eyes the sentence of Gods predestination, is a most dangerous dooonefall, wherby the deuill doth thrust them either into desperation, or into rechelesnesse of most vncleane liuing no lesse perillous then desperation.

Furthermore, we must receiue Gods promises in such wise, as they be generally set forth to vs in holy Scripture: and in our doinges, that will of God is to be followed, which we haue expresse declared vnto vs in the word of God.

18 Of obtayning eternall saluation, onely by the name of Christ.

They also are to be had accursed, that presume to say, that euery man shalbe saued by the lawe or sect which he professeth, so that he be diligent to frame his life according to that lawe, and the light of nature. For holy Scripture doth set out vnto vs onely the name of Iesus Christ, wherby men must be saued.

Act: 4. 12.

19 Of the Church.

The visible Church of Christ, is a congregation of faithfull men, in the which the pure word of God is preached, and the Sacramentes be duly ministred, according to Christes ordinance: in all those thinges that of necessity are requisite to the same.

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As the Church of Hierusalem, Alexandria, and Antioch haue erred: so also the Church of Rome hath erred, not onely in their liuing and maner of ceremonies, but also in matters of fayth.

20 Of the authoritie of the Church.

7.3.15  
**T**he Church hath power to decree Rites or Ceremonies, & authoritie in cōtrouersies of faith: And yet it is not lawfull for the Church to ordayne any thing that is contrary to Gods word witten, neither may it so expound one place of Scripture, that it be repugnant to another, wherefore, although the Church be a witnesse and a keeper of holy writ: yet as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to be beleued for necessitie of saluation.

21 Of the authoritie of generall Counsels.

**G**enerall Counsels may not be gathered together without the commaundement and will of Princes. And when they be gathered together ( forasmuch as they be an assembly of men, whereof all be not gouerned with the spirite and word of God ) they may erre, and sometime haue erred, even in thinges pertaining vnto God. wherefore, things ordained by them as necessarie to saluation, haue neither strength nor authoritie, vnlesse it may be declared that they be taken out of holy Scripture.

22 Of Purgatorie.

**T**he Romish doctrine concerning Purgatorie, pardons, worshipping and adoration as well of Images



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ges, as of reliques, and also invocation of Saintes, is a fond thing, vainly invented, and grounded upon no warrantie of Scripture, but rather repugnant to the word of God.

23 Of ministring in the congregation.

**I**t is not lawfull for any man to take upon him the office of publicke preaching, or ministring of Sacraments in the cōgregation, before he be lawfully called and sent to execute the same. And those we ought to iudge lawfully called and sent, which be chosen and called to this worke by men who haue publicke authoritie giuen vnto them in the congregation, to call and send Ministers into the Lordes vineyarde.

24 Of speaking in the congregation, in such a tongue as the people vnderstandeth.

**I**t is a thing plainly repugnant to the word of God, and the custome of the primitive Church, to haue publicke prayer in the Church, or to minister the Sacraments in a tongue not vnderstanded of the people.

*Vid. Cost. Exi  
ad finē de lat  
vty. audit locū. 1. 6*

25 Of the Sacramentes.

**S**acramentes ordeined of Christ, be not onely badges or tokens of Christian mens profession: but rather they be certaine sure witnesses and effectual signes of grace and Gods good will towarde vs, by the which he doth worke inuisibly in vs, and doth not onely quicken, but also strengthen and confirme our sayth in him.

There are two Sacramentes ordeined of Christ

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our

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our Lord in the Gospell, that is to say, Baptisme, and the Supper of the Lord.

Those five commonly called Sacramentes, that is to say, Confirmation, Penance, Orders, Matrimo-  
nie, and extreme unction, are not to be compted for Sacraments of the Gospell, being such as haue growen partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet haue not like nature of Sacramentes with Baptisme and the Lordes Supper, for that they haue not any visible signe or ceremonie ordeined of God.

The Sacramentes were not ordeined of Christ to bee gased vpon, or to bee caried about: but that wee should duely vse them. And in such onely, as worthily, receaue the same, they haue a wholesome effect or operation: But they that receiue them vnworthily, purchase to them selues damnation, as S. Paule sayth.

26

Of the vnworthinesse of the Ministers,  
whiche hinder not the effect of the  
Sacramentes.

**A**lthough in the visible Church the euill bee euer mingled with the good, and sometime the euill haue chiefe authoritie in the ministracion of the worde and Sacramentes: yet for asmuch as they doe not the same in their owne name but in Christs, and do minister by his commission and authoritie, we may vse their ministry, both in hearing the word of God, and in the receiuing of the Sacramentes. Neither is the effect of Christes ordinance taken away by their wickednesse, nor the grace of Gods giftes diminished from  
such

atque habentur pro  
eram. alia qad  
r. q. batur al ipso  
lumo. Heb. 6.2. b.  
the Act 8.27.



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such as by faith & rightly do receaue the Sacramentes ministred vnto them, which be effectuell, because of Christes institution and promise, although they be ministred by euill men.

Neuerthelesse, it appertaineth to the discipline of the Church, that inquirie be made of euill ministers, and that they bee accused by those that haue knowledge of their offences: and finally being found guiltie by iust iudgement, be deposed.

27

## Of Baptisme.

**B**aptisme is not onely a signe of profession, and marke of difference, whereby Christian men are discerned from other that be not Christened: but it is also a signe of regeneration or new byrth, whereby as by an instrument, they that receiue Baptisme rightly, are grafted into the Church: the promises of the forgiuenesse of sinne, and of our adoption to be the sonnes of God, by the holy Ghost, are visibly signed and sealed: faith is confirmed: and grace increased by vertue of prayer vnto God. The Baptisme of yong children, is in any wise to bee retained in the Church, as most agreeable with the institution of Christ.

28

## Of the Lordes Supper.

**T**he Supper of the Lord, is not onely a signe of the loue that Christians ought to haue among themselues one to another: but rather it is a Sacrament of our redemption by Christes death. In somuch that to such as rightly, worthily,  
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and with fayth receiue the same, the bread which we breake is a partaking of the body of Christ, and likewise the cuppe of blessing, is a partaking of the bloud of Christ.

Transubstantiation (or the chaunge of the substance of bread and wine) in the Supper of the Lord, cannot be proued by holy writ: but is repugnant to the playne wordes of Scripture, ouerthroweth the nature of a Sacrament, and hath giuen occasion to many superstitions.

The body of Christ is giuen, taken, and eaten in the Supper onely after an heauenly and spirituall maner. And the meane whereby the body of Christ is receiued and eaten in the Supper, is fayth.

The Sacrament of the Lordes Supper was not by Christes ordinaunce reserued, caried about, lifted vp, or worshipped.

29 Of the wicked which doe not eate the body of Christ in the vse of the Lordes Supper.

*mem dei n deum*  
**T**he wicked, and such as be boyde of a liuely fayth, although they doe carnally and visibly presse with their teeth (as Saint Augustine sayth) the Sacrament of the body and bloud of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation doe eate and drinke the signe or Sacrament of so great a thing.

30

Of both kindes.

**T**he cuppe of the Lorde is not to be denyed to the lay people. For both the partes of the Lordes Sacra-



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**S**acrament, by Christes ordinance and commandement ought to bee ministered to all Christian men alike.

31 Of the one oblation of Christ finished vpon the Crosse.

**T**he offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sinnes of the whole world, both originall and actuall, and there is none other satisfaction for sinne, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly sayd that the Priestes did offer Christ for the quicke and the dead, to haue remission of payne or gylt, were blasphemous fables, and dangerous deceits.

32 Of the Mariage of Priestes.

**B**ishops, Priestes, and Deacons, are not commanded by Gods law either to bowe the estate of single life, or to abstaine from Mariage. Therefore it is lawfull also for them, as for all other Christian men, to mary at their owne discretion, as they shall iudge the same to serue better to godlinesse.

33 Of excommunicate persons, how they are to be auoyded.

**T**hat person whiche by open denunciation of the Church, is rightly cut off from the vnitie of the Church, and excommunicated, ought to bee taken of the whole multitude of the faythfull as an Heathen and Publicane, vntill hee be openly reconciled by penance, and receiued into the Church by a  
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iudge that hath authoritie thereto.

34 Of the traditions of the Church.

**I**t is not necessarie that traditions and ceremonies bee in all places one, or utterly like, for at all tymes they haue bene diuers, and may bee chaunged according to the diuersitie of Countries, tymes, and mens maners, so that nothing bee ordeyned agaynst Gods word. Whosoever through his priuate iudgement, willingly and purposely doeth openly breake the traditions and ceremonies of the Church, which be not repugnant to the worde of **G O D**, and bee ordeyned and approued by common authoritie: ought to bee rebuked openly, (that other may feare to do the like) as he that offendeth against the common order of the Church, and hurteth the authoritie of the Magistrate, & woundeth the consciences of the weak brethren.

Every particular or nationall Church, hath authoritie to ordeine, chaunge, and abolish ceremonies or rites of the Church ordeined onely by mans authoritie, so that all thinges be done to edifying.

35

Of Homelies.

*not in Cōf. Hayto*

**T**he second booke of Homilies, the seuerall titles whereof we haue ioyned vnder this Article, doth containe a godly and wholesome doctrine, and necessarie for these times, as doeth the former booke of Homilies, which were set forth in the time of Edward the sixt: and therefore we iudge them to bee read in Churches by the Ministers diligently, and distinctly, that they may be vnderstanded of the people.

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## Of the names of the Homelies.

- 1 Of the right vse of the Church.
- 2 Against perill of Idolatrie.
- 3 Of the repairing and keeping cleane of Churches.
- 4 Of good workes, first of fasting.
- 5 Against gluttonie and drunkennesse.
- 6 Against excesse of apparell.
- 7 Of prayer.
- 8 Of the place and time of prayer.
- 9 That common Prayers and Sacramentes ought to bee ministred in a knowen tongue.
- 10 Of the reuerent estimation of Gods word.
- 11 Of almes doing.
- 12 Of the natiuitie of Christ.
- 13 Of the passion of Christ.
- 14 Of the Resurrection of Christ.
- 15 Of the worthy receiuing of the Sacrament of the body and bloud of Christ.
- 16 Of the giftes of the holy Ghost.
- 17 For the Rogation dayes.
- 18 Of the state of Matrimonie.
- 19 Of repentaunce.
- 20 Against Idlenesse.
- 21 Against rebellion.
- 36 Of consecration of Bishops and Ministers.

**T**he booke of consecration of Archbishops, and Bishops, and ordering of Priests, and Deacons, lately set forth in the tyme of Edward the

C ij

first,

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first, and confirmed at the same time by authoritie of Parliament, doth conteine all thinges necessarie to such consecration and ordering: neither hath it any thing, that of it selfe is superstitious or vngodly. And therefore, whosoever are consecrated or ordered according to the rites of that booke, since the second yeare of the aforesaid King Edward, unto this time, or hereafter shalbe consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

37

Of the Ciuill Magistrates.

**T**he Queenes Maiestie hath the chiefe power in this Realme of England, and other her dominions, vnto whom the chiefe gouernement of all estates of this Realme, whether they bee Ecclesiasticall or Ciuill, in all causes doth appertaine, and is not, nor ought to be subiect to any forraine iurisdiction.

Where we attribute to the Queenes Maiestie the chiefe gouernement, by which titles we vnderstand the myndes of some slanderous folkes to bee offended: we giue not to our Princes the ministering either of Gods word, or of the Sacramentes, the which thing the Injunctions also lately set forth by Elizabeth our Queene, doth most plainly testifie: But that onely prerogative whiche wee see to haue bene giuen alwayes to all godly Princes in holy Scriptures by God him selfe, that is, that they should rule all estates & degrees committed to their charge by God, whether they be Ecclesiasticall or Temporall, and restraime with the Ciuill sword the subburne and euill doers.

The



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The Bylshop of Rome hath no iurisdiction in this Realme of England.

*gad. ius. factus v.  
Cöfer. Hayton. 37.*

The lawes of the Realme may punish Christian men with death, for heynous and grievous offences.

It is lawfull for Christian men, at the commaundement of the Magistrate, to weare weapons, and serue in the warres.

38

Of Christian mens goods, which are not common.

**T**he riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certaine Anabaptistes doe falsely boast. Notwithstanding euery man ought of such thinges as he possesseth, liberally to giue almes to the poore, according to his habilitie.

39

Of a Christian mans othe.

**A**s we confesse that bayne and rashe swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle: So wee iudge that Christian Religion doth not prohibite, but that a man may sweare when the Magistrate requireth, in a cause of faith and charitie, so it be done according to the Prophets teaching, in iustice, iudgement, and truth.

*mt. 5. 34, 35, 36.  
jac. 5. 12.*

40

The Ratification.



His booke of Articles before rehearsed, is a gayne approued, and allowed to bee holden and executed within the Realme, by the assent and consent of our Soueraigne Lady,

C iij

Eliz.

*Jer. 4. 2. cor. 13. 8.  
vitate. iud.*

# The Table.

Elizabeth by the grace of God, of England, Fraunce, and Ireland Queene, defendour of the fayth. &c. Which Articles were deliberately read, and confirmed agayne by the subscription of the hand of the Archbyshop and Bishops of the vpper house, and by the subscription of the whole Cleargie in the neather house in their Conuocation, in the yeare of our Lord. 1571.

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- 6 **O**F the sufficiencie of the Scripture.
- 7 **O**F the old Testament.
- 8 **O**F the three Creedes.
- 9 **O**F the Originall sinne.
- 10 **O**F free will.
- 11 **O**F iustification.
- 12 **O**F good workes.
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- 14 **O**F workes of supererogation.
- 15 **O**F Christ alone without sinne.
- 16 **O**F sinne after Baptisme.
- 17 **O**F Predestination and Election.
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- 39 Of a Christian mans othe.
- 40 Of the ratification.

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*Cum Prinilegio Regie Maiestatis.*